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ADDRESS,

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ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., MAY 5, 1886.

Semi Editorial.

Brother "Nosam's criticism" of Elder Quinter's advice to an inquirer, in EVANGELIST of April 21, is not well taken. In the first place, Quinter does not intimate that all other churches will be lost, neither does he in the end recommend inquirer to hand in his certificate to some other denomination, but advises him to move to some other place, where he could have fellowship with his own people, an advice not at all objectionable. I presume it was an oversight of brother Nosam, who is generally a safe critic. The fact is, we could not recommend any of our own members to hand in their church letters to any other denomination, where there was no organization of the Brethren church, except to progressive German Baptists, Old Order, River Brethren, or Brethren in Christ, and even some of these omit services which we hold very sacred. There is just this about this liberality matter: it the ordinances and commandments of the gospel are worth our obedience, then we are the better by obeying them, for to obey is better than sacrifice. And if disobedience is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, we cannot take very much part in it without loss. I do not wish to condemn anybody, neither shall I wink at their follies, or justify them in their shortcomings.

If John Duke is the same person as J. D. McFaden, I don't see why the same signature should not be used. Unnecessary confusion is superfluous. "A hint," &c.

I was glad to hear from sister Annie Wolfe, in last week's EVANGELIST. We should hear from California more frequently.

The Gospel Messenger of last week publishes Bro. McFaden's tract headed: "Why honest Conservatives should join the Brethren church," with only brief comment. I don't believe that most of their readers will understand it. Those who do may be profited by its perusal. Those who do not, may suffer injury. Brother McFaden is putting out some good tracts, and merits the patronage and assistance of the brethren and sisters who have means.

I had the pleasure of meeting brother Alvin Cober, of Glenford, Ohio, at North Liberty, last Sunday and heard him preach two good sermons. He is magnifying his office. He reports peace and harmony among

the Brethren at Glenford, but thinks the Dunkard cause lost prestige by the late discussion on baptism, between Silas Hoover, German Baptists and German Reformed minister. Brother Hoover can preach, but he ought to know better than to undertake to debate. Brother Cober expects to take a trip east about the first of June. Some predict that there will be more of him when he returns, but he didn't say anything to me. He might let his beard grow.

In the subject of doctrinal preaching, I would remind the Brethren that non-swearing, anti-war, against suing at law, paying promptly all honest debts, opposition to all secret oathbound societies, are ancient favorite doctrines of the Brethren, and founded on the Gospel. Our ministers should preach them fearlessly and diligently, cultivate the sentiment. Gospel preaching will disseminate them as surely as it will those of trine immersion, Lord's Supper, feet-washing, Salutation, &c. Our creed is "the whole gospel."

I have not met with much encouragement in my college work lately, and am feeling rather discouraged; but I still pray and hope and work. When shall I reap? When?

HOLSINGER.

Three Divine Societies.

One of the faults of all civilized countries is too many societies. There are labor societies, mercantile societies, political societies, army societies, farmer societies and benevolent societies—societies, almost without number, all of which have for their special object the benefit of an elect class, without any effort in the direction of relieving distress outside of prescribed bounds.

Organizations of different kinds are useful for special object, and it is not our purpose to maintain a position against such bodies; but to elaborate the view that our nation and the world would be better off without any standing societies in addition to those divinely authorized. By standing societies we mean those that have laws and regulations that continue unchanged in their main features, through decades and centuries, and are the binding cords of brotherhoods.

God has appointed three societies for the benefit and entire government of men. These supply every demand for permanent organizations and general brotherhoods, and afford ample room for the exercise of every redeeming trait of human character and the legitimate cultivation of every propensity and sentiment.

These societies are the Family, the State and the Church. They bear the impress of Divinity and they are set apart by the great Master Builder that man's existence might be one of contentment and pleasure. All other permanent societies having a common rule of action, infringe, more or less, upon the liberties, privileges and happiness of individuals who are not concerned therein, or amenable to the laws of union.

The Family is the smallest form of government there is in the divine order, and when its rules of action are framed with prudence and wisdom, the most beautiful strains of eloquence can only approach the actual in description. It is complete in

itself and in no way interferes with the duties that may be proper to assume in the remaining two. The State is a society that is necessary to provide for harmony of action in providing measures for self-protection, and the regulation of commerce. Without the government of State, the Family would be exposed to assaults that it would be unable to withstand, and there would be no guarantee of security, and no assurance of continued happiness and protection of possessions. The latter is, therefore, only subservient to the former.

The Church society is so comprehensive, that a volume would be required to describe the works which it comprises. There can be no act of benevolence or veneration, no hope or spiritual impulse, no deed of equity or justice, no manifestation of philanthropic love or relieving sympathy, no strength of patience or power of example that is not fully authorized by the law from the Divine Hand, and encouraged by the Church.

These three are in perfect harmony with one another, and meet every requirement of man. All other societies are disturbing elements, and promote one series of good works or sources of happiness to the abandonment of others. The society of State, in its entirety, can have no other ultimate purpose than the protection and promotion of the Home, in earth; and the church can have no other ultimate purpose than protection and promotion for a home in heaven.

Loyalty in all these societies by the masses would obviate every necessity of other societies, and afford to all every benefit that earth and heaven can confer.

Our Grievances.

During the winter and spring several of our correspondents had much to say about their personal enemies, diseases and general calamities, and several times the EVANGELIST seemed to have no other special mission than to be an instrument to get revenge on that "Mother Church," and certain individuals.

The place which we occupy gives us certain privileges, but we believe in freedom of speech in the broadest sense when it is within the bounds of consistency, and we have allowed more liberty in that direction that was pleasing to us; hence our grievance.

Now we kindly ask of all our contributors to assist us in publishing a paper the remaining months of this year for the glory of God and the interests of the church in the fullest sense. If you are misrepresented in a way that the cause will suffer, tell the truth without criminating your assailant, and if it does not particularly concern the cause, answer it as did the Apostle Paul, in a few words: "—did me much evil: the Lord reward him according to his works."

We want to be going on to perfection, and if we stay around and quarrel with the opposition or any body else, we will come out just as the lost traveler did—where we started.

Now brethren, send us pure, clean correspondence and essays, full of the goodness of God, and demonstration of the power of an endless life. We have had no

campaign or revival for a year and we want to have one now. There are many members of the Brethren Church who are not taking the paper who should, and we need their patronage, and we invite all lovers of the cause and our well-wishers to offer us a helping hand in placing the paper in their homes.

A Small Piece.

We are in receipt of a letter from Missouri, which read like this:

EDITOR BRETHREN EVANGELIST:—I found a small piece of your paper not long ago, and liked to read what I could of it."

Stamps were enclosed with directions for a few sample copies.

Now there is no telling what may grow out of this little incident. When the man gets the sample copies, they may not please him and he will lay them aside and derive no benefit from them, and they may prove to be means that will benefit his soul.

The small piece of EVANGELIST that he found may be the instrument that God has used to lead him from sin to righteousness, or from a profession that does not satisfy his conscience to one that does. We wait to see whether any good thing is to come from it.

There are peculiar things happening in the world. No one can tell what a stray bit of paper may do, or what a good word cast to the breeze may bring about. A little tract committed to the wind may be a seed that will fall into the good ground of some one's heart and yield an abundant harvest.

There is ample room for the most humble of the Lord's children to do a good work by casting crumbs of truth about the earth.

Another Inquirer.

Here is another sister who is not fully satisfied with her religious connection, and is puzzled to know just what the doctrine of the Brethren church is, and how we do.

DEAR BRETHREN: The reason why I call you so is because I think we are one in the faith although I am a member of the German Baptist church. But I do not see as they do. I do not believe in man-made theories. I think the Testament is sufficient for our guide, and now I want to know the faith of the Brethren. I have been told so many times about them. Some say their member follow all the foolish fashions of the world, such as ruffles, feathers, flowers, jewelry; and do not believe in plainness at all. Now brethren I want to know whether it is false or not. Some say they will not receive a member from the German Baptist church without baptizing them. Is that so or not? I am asking questions now, so that I will know what I am talking about.

H. A. C.

We advise every body who do not wish to follow the rules of Christian conduct made by men, who are in the church specified above, to come out and take a stand for the Gospel alone; and when we say Gospel, we mean the New Testament scriptures. The true followers of Christ always accepted them as a sufficient rule of belief and practice, and so they are now. If people want to follow rules of conduct made by men, then let them remain therein.

There are some persons who claim to belong to the Brethren church who follow too many foolish fashions, and have too many ruffles and flowers sometimes to be good-looking and consistent Christians, and we wish it was not so; but the

Brethren church is just as strong an advocate of plainness of dress as any other church in the world, any statement to the contrary is false. A few other churches show more plainness, but that is enforced plainness in many cases—making plain the outside while the heart is full of pride and vanity—and is more censurable than allowing the outside to show what is in the heart.

So far as the dress question is concerned, we can find nothing that will commend the German Baptists rather than the Brethren. Right here in this Jerusalem of Conservatism, we occasionally see German Baptist sisters wear hats—don't remember whether there were flowers on or not—and ruffled dresses, puffers and flounces, etc., arranged with the best taste. These sisters looked exquisitely handsome, but they did not obey the Minutes. If we would judge the German Baptist church by those sisters, we would call it a proud church, and say its members were dressed as though they were going to the theatre, which would be false and mean. So the one who says the Brethren church is not for plainness because it cannot keep all its members as plain as they ought to be from the promptings of their own singleness of heart, speaks that which is false. Let us all pray for more humbleness of heart.

The Brethren everywhere acknowledge the baptism given by German Baptists as valid, and that report that the Brethren rebaptize such brethren before receiving them into church fellowship is wholly untrue, and a wicked misrepresentation.

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NOTES AND NEWS.

Bro. Lee Haldeman, and family, have returned from Philadelphia to Hastings, Neb.

The proposed Lovefeast to be held by the North Liberty church, has been postponed until a more suitable time.

One more was added to the church at Gravelton, Ind., on Easter.

There are some thoughts worthy of "salting down" in Bro. Montgomery's article on Conversion.

We thank brother A. M. Rid-enour for his postal card communication. That is church news put up as we like to see it. It tells much in a few words—a sweet crumb. Can we hear from all the churches in that way?

The experience meeting on tobacco and liquor is getting interesting. We begin to feel like telling ours.

The Brethren at Waterloo, Iowa, organized their S. S. school three weeks ago, with fine prospects.

Bro. Bauman offers some testimony in this number in favor of the late spring season as the best time to hold revival services. At least the spring is a more congenial time, and is much less injurious to the health of the peo-